

# THE BETTER WAY

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## THE BETTER WAY

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## EDITORIAL.

THE bone of St. Ann's arm drew many thousands of curiosity seekers and believers while on exhibition in New York recently. A psychometrization would probably convert it into a bone of contention.

ANOTHER Christian Church has fallen prey to incendiaries—this time at Parkersburg, W. Va.—as the result of a Church quarrel. Since the future heated-term doctrine has been eliminated from the articles of faith, our creedal brethren seem inclined to revive it on another plan.

THERE is sense in the definition by the Rev. Chauncey Giles given before the New Church Convention: "Religion is doing." Church members will find in its materialization a higher spiritual growth than in the formal confession, "we have left undone those things that we ought to have done, and there is no health in us."

THE sanctimonious editor of the New York "Mail and Express," Col. Elliott F. Shepard, appeared very much shocked when informed that men had been seen at work on his new building Sunday before last; for it was known that he had a clause in the building contract that no work should be done on his structure in erection on the Sabbath. Inquiries confirmed the fact, but it was due to ignorance on part of a sub-contractor, and the bible-quoting military editor has again set himself right with St. Peter.

LOVE or sympathy is the divine essence in the human entity gaining the ascendancy over its animal nature. Thus, its power to soothe in sickness, alleviate suffering and comfort the distressed—its power to defy temptation and uncongenial influences of material life. Yea, love is the emotion that keeps the beacon light of hope ever burning within; makes faith an abiding principle with the heart, and impels the mortal onward to search for facts that comport with his faith—the facts concerning his dear ones gone before.

IN THE third article of translations from Leon Denis' French work, *Après la Mort*, found on our fourth page, the reasons for the speculative theory of reincarnation are drawn with a scholarly hand. We have no sympathy with the doctrine because, to our mind, it strikes directly at the phenomena, facts, and harmonious philosophy of Spiritualism. But we admit these translations to our columns in order that our readers may know the reasons for reviving the teachings of the old doctrine of metempsychosis.—But friends, spare us an avalanche of criticisms.

WHEN one of our good Methodist brethren announces that he has received "the witness of the spirit in his own soul," and another that he has "the double witness, that is, the witness of the spirit of God, and of his own spirit," as a matter of knowledge growing out of his faith; and a good Calvinistic brother announces that "he hopes he has a hope," why should both join to deny spirit manifestations still more palpable and convincing? Why should they denounce the "ministry of spirits" who bring something more palpable than faith or hope? Is not knowledge better than hope?

"I HAVE solved the higher problem of life for others, but the problem of the higher life for me is a sealed book," wrote Christian Scientist W. E. Boucher, of New York City, and then shot himself. This unfortunate brother has but fallen into the footsteps of many others who, before him, have tried to solve the "problem of life." If viewed as it is life is not a problem, but a very natural event, and solvable by a child if we can conceive ourselves as such. But man's egotism will not permit of this, and his mind becomes unbalanced in trying to rise above nature—away from surrounding facts.

THE German Kaiser is a puzzle alike to the rulers of Europe and to their subjects. He also is a living conundrum to thinking Americans. But recently, both by speech and act, he illustrated his idea of what a German soldier should be—a puppet, a machine without mind or will, subject only to the will or the caprice of himself. His recent utterance to one of his generals indicates a sense of right in humanity, foreign to his absolutist theories. He said: "I do not recognize Hebrews and Gentiles among Germans, and my subjects must ignore the distinction." The Czar of Russia can take a lesson in justice, if not in decency, from the German ruler.

SPIRITUALISM is the philosophy that sows its best seed in private to bear golden fruitage in public later on. It is well known that the best manifestations are obtained in private circles. So the results of this work will prove the greatest boon to mankind when the harvest is ripe. The soil has been furrowed, the seed planted and covered, and is only awaiting the summer sun to invite it to the surface. So prejudice has been conquered, opposition quieted, and next will arise the spirit of inquiry to know the truth. The day is dawning; let harmony prevail; let a golden charity crown all hearts and ere long there will break a day of rejoicing.

CHRISTIANS believe, agnostics doubt, scientists speculate, Spiritualists know. The Christian claims to be satisfied with his faith, and millions are, and are honest in their acceptance of this condition. Agnostics simply shut their eyes to evidence, and their "I do not know" is a testimonial of their culpable ignorance, for they might know if they would. Scientists in general refuse to move from the point of matter with its acknowledged laws. The most of them are like the ignorant youth, who thought

"The visual line which girt him round,  
The world's extreme."

Spiritualists examine, experience, and hence, know. Knowledge in this case, is peace, comfort, happiness.

ON THE inside of this issue is a beautiful poem, which our readers will also find in the "Banner of Light" of last week. This poem was sent to us just in time for our "Women's Corner"; and believing it was especially written for THE BETTER WAY we gave it credit accordingly. But as the "Banner" did not reach us until our inside pages had been printed, we could not withdraw it or give our contemporary credit for its original appearance. This is not the first instance of the kind, and has placed us in a delicate position with one of our contemporaries. Those of our contributors who send duplicates of their favors to other papers should notify us of this fact. We never knowingly borrow from our contemporaries without giving them due credit.

OUR friends, the managers of the summer and autumn campmeetings, are anticipating greater success and more harmonious and happy gatherings than those of even the past year. Their letters to us are full of hope and cheer. The platform service promises to be of a high order, all along the line between the great oceans, while phenomena will find convincing voice and manifestation from both platform and private seance. Music will have its full force in harmonizing multitudes, opening their hearts to the reception of truth, thus increasing the number of converts to the Spiritual philosophy. These, with recreation for mind and body in nature's temples, the woods, should induce our spiritualistic families to make their plans early in the season, for a time of spiritual feasting.

Much noise is being made in the German Capital about the expose of a medium who has been adulterating the genuine spiritual phenomena with spurious or mortal manifestations. She has been indicted, however, convicted, and sentenced to two years' imprisonment. If the charge of fraud is true, we say "amen" to the sentence; for we know of nothing more perfidious than the endeavor to deceive those seeking communion with their departed loved ones. It is trampling on the highest and holiest affections of a soul incarnate, and

will always cast a shadowy reflection on Spiritualism as long as the uninformed outside world does not know the difference between a spirit medium and a fakir who makes use of the Spiritualists' vernacular or technical terms for the purpose of deception. True Spiritualism is scientific and philosophical—not theatrical and ostentatious. Let the public beware of boastful newspaper advertising or flaunting dodgers.

### EDUCATION MAKES HOME.

A writer in "Forum" sets forth that the "higher education" should have as its end the culture and development of the "thinking mind," implying that serious thought is the essence of educated life; for "it opens the soul to the true, the beautiful, and the good." This accords with the higher education of Spiritualism, which leads to serious thought (individual reasoning) on all subjects as a necessary step to mental freedom, and in which state of mind man can more readily cognize the good and beautiful in nature. The writer also truthfully intimates that "serious thought is one of the chief reasons for the home, as it does for the household what it does for the individual himself, and thus gives forth a two-fold blessing."

A true home was never erected by a trifler, or one disinclined to serious or earnest thought; and as the creation of a true home is the aim of every soul, we may believe that this "higher education" has become a very necessary adjunct to the civilized world in view of the many who are still without a home in the true sense.

### THE MODERN ASMODEUS.

A New York daily recently sent out its news-gatherers to interview the more prominent clergymen on the subject of hell. While many had modified their views to believing it an "internal condition," some still gave a direct "yes" to the question, "Do you believe in hell?" without assuming to add a modified phrase or questioning the reporter whether he had a literal hell in mind. Dr. Parkhurst was one who replied: "Certainly," to the question, but did not believe that the heathen would "necessarily" go there. He gave an emphatic negative to the question whether he believed that infants were consigned to the fiery hereafter, but as emphatically asserted his faith in a personal devil. Others evaded the latter question by saying that there were "lots of devils in New York City." Dr. De Costa, of the Episcopal Church, who recently called attention to himself by praying with the young women whose iniquitous frolics the Rev. Dr. Parkhurst witnessed, in answer to the question as to the existence of a personal devil said: "I believe in something worse, in the existence of an all-pervading principle of evil. If the devil were a person, he might be dealt with by a club. There is, however, some personality."—What the reverend gentleman meant by "some personality" must be inferred. Perhaps it was intended as a metaphor. Selfishness or arrogance personified is not unfrequently met with now-a-days. The daily papers record them conscientiously, but they are rather beyond the reach of Dr. De Costa's "club." Moral culture, as Spiritualism proclaims it, may accomplish better results in reforming the "fallen" than either one of the methods adopted by our creedal brethren with their devils, personal or personified.

### OUR GIFTS.

We often lose out of life much of sweetness and joy, through the very common fault of not utilizing our seemingly smallest gifts and opportunities. Nature is constantly teaching us, but we fail to study its lessons. A little rill becomes the source of a mighty river, a little bud breaks into rich, luscious fruit, so our little gifts blossom into the golden apples of paradise, and the little rills of experience widen into rivers which float argosies of truth upon their bosom.

The truth is, we often despise our gifts because they seem so small in comparison with the gifts of others. We look at the great flaring coxcomb in our neighbor's floral garden, and then at our little modest mignonette full of beauty as it is of the most delicate perfume, and in our lusty after the show, and parade of the coxcomb, we let our little mig-

nonette die almost unobserved, certainly without a baptism of thankfulness from our hearts.

So, many measure their spiritual gifts. These came to all to be utilized. Do we stop to think that the impress of a baby's fingers—our baby's—upon our sensitive soul, is even richer, sweeter, more powerful to convince and bless than the most palpable manifestation, the most learned and logical disquisition of a mature earth angel? Do we comprehend the law of our gifts—our mediumship—which brings golden apples out of tiny buds? The little gift comes to us for culture, and for culture through use. It should not be despised, for that is cruel to ourselves as it is to the spirit who seeks through its cultivation, its use, a way to abide with us and bless us.

You have a gift. A way of communing with the spirit world. You are a medium; cultivate your mediumship. It is God's and nature's method of infusing comfort into this sorrowful and tangled web of mortal life. Having the fountain of comfort and inspiration with, and in you, though its proportions are a mere rill, why not accept that and be thankful?

### CHURCH vs. LABOR QUESTION.

The Rev. Thomas Hanlon, of Pennington Seminary, N. J., and a delegate, created a sensation in the Methodist General Conference at Omaha, by introducing a resolution declaring that the Methodist Church should take a decided position upon the great struggle of the nineteenth century, to-wit, that between capital and labor as now being waged in this country. The Church has stood aloof from this vital and overshadowing question in religious and Church ethics. Why does not the Church, its pulpit, and press, dare to apply the teachings of the Nazarene to this leading question of the age? Simply because its pews would be emptied of plethoric parishers, who gather shekels from oppressed laborers and keep the Church treasury supplied therewith.

The ethical or religious side of this labor question, must come to the front. It is at the front now, though ignored by the Churches. The middle and laboring classes, the wage-earners, are looking askance at the Churches as inimical to their rights, while the Church is bewailing its loss of power to convert and retain these classes. The position is natural. There is more of commercial greed and pride in the Churches than of a true spirituality, which teaches and acknowledges a human brotherhood. It creates caste in society while condemning it by its teachings. Words are cheap, but acts impress. When the Church meets this question fairly, and takes a position in harmony with the teachings and life of Jesus, it will exercise a greater power over the laboring classes who are criticising and keeping aloof from its fold.

This general conference will not revolutionize the Church by dethroning mammon and exalting justice, for it has need of mammon's plethoric purses to carry on successfully its huge financial machine.

### THE MEDIUMSHIP REQUIRED.

The sweetest and best influences wafted to mortals from the celestial life are always borne on the wings of harmony, unselfishness, and love. Inharmony of one's nature, a supreme selfishness which claims that its interests, desires, or curiosity shall be gratified at the expense of the wishes or feelings of others, and a spirit of hatred to any other being, incarnate or exanimate, are each barriers erected in the nature against the best and highest celestial visitants, and they largely condition the character of any message which may be given. Our spirit friends, whose presence and messages uplift and spiritualize, have constantly enforced these truths.

There are, without doubt, spirits who return to mortals seeking influence and acknowledgment, who return as they went, filled with inharmony, selfish lusts, and even hates, which they have not outworked. These, if the medium be plastic and perfectly negative, can give full vent to their unhappy conditions, and should be received on our part as a good physician receives his patients, to benefit them if possible. That is a department of spiritual ministry which every

true, spiritual-hearted, and loving medium fully understands. They are unfortunate, and evoke the pity of every true lover of his race. These unfortunates, in awakening pity, should also receive the aid which a materialized pity always confers.

But the higher evangels of the unseen life; those who are guiding the intellectuality of the race; who are discovering to us the nature and the laws of life in realms where the mortal environment is not a brake upon intellectual and spiritual progress—sun-clad spirits who live in eternal light—whose humanitarianism is co-extensive with their natures, and who are gods in their wealth and outpouring of love: these seek a kinship in a true harmony, unselfishness, and love, in order to do their best and most effective work.

The demand to-day is for a high class of mediumship in order that the highest truths may find disclosure. The day of small things is never to be despised. But small things should never be permitted to outlast their day, when larger, broader, greater things crowd upon them for their supplanting under the law of evolution. Let us have the grandest, best, and highest in spiritual character which the angel world can give us. They will rejoice and mortals be benefitted. We are yet in the infancy of our knowledge of mediumship and its laws. Let us give to the higher human angels the very best there is in us and of us, for the sake of truth and humanity.

### A MESSAGE TO THINKERS.

Can the ethical, the moral, the religious, as topics of thought, study, and discussion, be eliminated from the rostrum, pulpit, press, and the social interchange of opinions among friends? Certainly not, for these belong to the human race, are woven into its nature, are a part of its conscious life, and largely control its decisions and actions. An individual, a home, a society without ethical culture, without a conscience, and without a religious emotion would be an anomaly in the universe. Such never have been, and it is safe to say never will be.

Disbelief—or to use the theological term, unbelief—never eliminated from the nature of man that which God in nature placed within as a part of his essence and nature. We can not will ourselves into apes or angels. We can not, by a mountain of negation, set aside primary creative work. A myriad of negatives, alive and acting in concert, can not blot out or annihilate so simple an attribute of the soul nature as love. If a million of Agnostics should unite in telling the little daughter that she did not love her mother, because there was no such attribute of her nature, and they were all honest in their unbelief, the love in the laughing eyes of the daughter would proclaim the falsity of their unbelieving assertions.

Agnostic prate. They can do that to perfection. They can denounce what they term a conventional morality, a superstitious religious feeling and service of the soul, but a proper sense of the moral is inherent in the nature, presided over by the natural conscience—which can be and is cultivated—and their pratings and denunciations give evidence of their birth out of a hatred of restraints, whose meshes are woven in their own natures.

Spiritualists are neither disbelievers, unbelievers, nor Agnostics. They acknowledge the nature of man, his attributes, the forces, natural, moral, and religious, which form part of his being. They, in part, comprehend the law of such a being, and cultivate the nature according to the teachings of such a law. There is a law of physical cleanliness as essential to physical health and comfort, and they obey it. The same law applies to the spirit, the law of spiritual cleanliness as essential to spiritual health and comfort, and they obey instead of railing at and denying it.

It is a mistake in anyone who seeks to supplant nature, law, and conscious facts with mere negations or baseless so-called philosophies, to suppose that the great body of Spiritualists either believe or accept their theories. Spiritualists believe in and practice freedom of speech, when such freedom does not degenerate into epithets or abuse, but they do not and can not accept that which closes the gates of the eternal, natural, conscious

life of the individual to themselves or their friends, or forbids their return to earth, not as evolved Mahatmas or astral shells, but as loving co-workers in the fields of humanity.

Spiritualism is not Agnosticism, or an eternal negation of everything in man and for man—but its disciples are believers in God, in nature, in themselves, and in universal law. That creed is broad and deep enough to satisfy every honest heart acknowledging the facts of life, and seeking higher spiritual truths. Agnostics are to be pitied in their blindness and unhappiness.

### METHODISM AND WOMAN.

The coveting D. D.'s of the Methodist General Conference at Omaha failed to materialize as bishops, the good sense of the laymen in that body settling the question by refusing to elect any additions to the bishopric at this conference by a decided vote. This result was a surprise, and it indicates that the days of unquestioned clerical supremacy in that Church are ended.

The still greater question as to the official relationship of woman to the Church, now more than ever dependent upon woman's service, hangs still in doubt at this writing.

There is no sex in religion any more than there is in virtue or sin. But in all forms of Churchianity, and notably in the leading sects, the Methodist included, the old Pauline doctrine, borrowed from Mosaic ritualism, of the inferiority of woman is retained. She may and must be a burden-bearer for the Church; she must be efficient in its spiritual and financial concerns; she must lead its social life; she must, by Sunday-school labors, by socials, fairs, sales of fancy-work, pop-corn, and "grab-bags," replenish the Church treasury—she must work and slave in every department of Church work, but the male members must be allowed to control and direct her; assign her place; make all laws; elect all officers; make all appropriations of the funds which woman raises; and she must sit in dumb silence receiving and obeying the orders of the other sex.

If she complains, it must be after the Pauline requirement, to "her husband at home," if she have one. Her position is one of meekness and silence, with her head covered. She is denied place in the pulpit, in the official directing board of the Church; in the annual conferences; in the editorial direction of Church organs; in the various secretarieships with their plethoric salaries; in the bishopric and a seat in the general conference, the law-making and executive body of the Church.

And yet, to-day, the Methodist Church has as many devout women, with brains and culture, with genius for legislative and executive work, as it has devout men, with the same gifts and graces. The women are ostracised because a converted Jew two thousand years ago chose to incorporate the Jewish social system of the Mosaic age into the Christian polity, against the very teachings of the founder of Christianity himself.

In every other department of life the evolutionary force, in justice, equity, education, social, and civil life has been felt and obeyed. The world has moved and continues to move. But in Churchianity it has met a barrier. The old Book, enthroned in the conscience of the Church, in every word and letter authoritative, has been kept a standing menace to all progress. The Church must think as Paul thought, and must act as Paul directed on pains and penalties of becoming heterodox, which heterodoxy opens the lurid caverns of an eternal lake of fire and brimstone to the soul. But the Methodist General Conference, like all other sectarian bodies of Protestantism, must meet this woman question, and must succumb to the evolutionary forces woven into the religious as into the social and civil world. It must not only meet, but it must decide it in accordance with modern ideas of justice and right, or it must decline to its death as a religious force in the world. When it accepts religion without sex, and places its organism upon the broader plane of Christianity—not a restricted Churchianity—then Paul and his writings will take their proper place in the religious history of the world, and the modern, enlightened reason and conscience of the age will become emancipated from the assumptions of supreme authority conferred upon the Book by creedsists and dogmatists. Then the inflated Dr. Buckleys will retire and take their places in the crypts of denominational history, for like Othello, they will find their "occupation gone." The angel world is just now troubling the Methodistic Israel.



# THE THERMOPOLIS OF FREE- DOM.

It is not the Catholic Church alone which stands in a hostile relation to human freedom. The entire Church movement, since it fell under the magic influence of the Roman Aposol Constantinian and pervaded by the dogmatic spirit, not only when it presents as a fountain of the Virgin Mary but when it presents as a Protestant Church claiming to come as the representative of God, with his commands in its possession, and with an unquestionable right to make the world live down before it, as the representative of the Infinite Power without giving a single evidence that it represents anything but itself and its worldly ambition.

The Pharisee represents not himself as a humble sinner and a loving brother, but as a military pro-consul to enforce on earth the same infernalism, the same punishment by torture which exists in his insane conception of a world of infinite misery.

The equality of man—the absolute equality of human rights he thrust aside scornfully, for he is a partner and a representative of Deity in comparison with whom his uneducated fellow-citizens can not possibly have any equality or any right to resist the code he would impose upon them.

American Churchmen do not realize that this is the assumption embodied in the demand that the nation shall obey the ceremonial law concerning Sunday which they have adopted from Constantine, unwarranted either by Jesus Christ or by one scintilla of evidence that the divine power is in any way concerned in this arbitrary assumption. The attempt to impose this Sunday legislation as a religious ordinance is just as shameless and arbitrary a usurpation as for a Catholic Church to require everybody to kneel when its saintly processions pass through the streets, or to put up a statue of St. Peter in a public square and require everyone who passes to kneel. To kneel to a statue is a more trivial compliance with a despot's orders than to surrender to him the control of an entire day and interruption of our most important engagements. I would gladly accept such a regulation as a substitute for the Puritan Sunday laws. The Sunday despotism, which compelled Vice-President Aaron Burr to stop his carriage and abandon his journey in Connecticut, which made the day so gloomy in the time of my father's youth that boys were afraid to whistle on Sunday, and which recently imprisoned Mr. King in Tennessee until he died, because he conscientiously and religiously preferred to rest on a day not prescribed by Constantine, has been a sterner and more gloomy despotism than is to-day enforced by the Catholic Church, where it has the control of legislation. The Romish Sunday is not a fierce warfare against human happiness and kindly sentiments as the Puritan Sunday is—a regulation in harmony with the Blue Laws of Connecticut, the Quaker hanging in Boston, and the Salem witch murders. These are buried in infamous oblivion, and the Puritan Sunday should be buried with them, as the last surviving remnant of theological despotism, the burial of which would be a frank surrender of the last claim of the Church to enslave those who do not belong to its communion—a claim as senseless as it is unwarrantable. It would be difficult to find any decent excuse for this theological assumption.

To compel a man to be governed by the will of another on Sunday does not make him a Christian of the Church pattern. It does not save his soul from the perdition which orthodoxy threatens to unbelievers; why then should orthodox Christians have any concern about the way their neighbors spend Sunday, except from a domineering, meddlesome impulse, which is the essence of all tyranny. If their decree required that every man should take the communion wine and bread once a month or should wear an ivory crucifix on his breast, it would be just as reasonable and proper as the Sunday regulations of many States which represent an ignorant and silly, but dictatorial and pragmatic meddlesomeness, so contemptibly absurd that there is not a single State in which these laws do not to a large extent become practically obsolete.

Why then has the Methodist Conference at Omaha exerted its utmost power to deprive the residents and visitors of Chicago (visitors who come from countries where this pragmatic silliness is unknown) of the privilege of visiting the Columbian Exposition on Sunday? They have telegraphed President Harrison and Vice-President Morton that they represent 2,500,000 members and 10,000,000 adherents, and are in favor of donating \$5,000,000 to the Exposition on condition that their authority is obeyed by closing the Exposition against the people on Sunday, which would be a manifest violation of the spirit of the Constitution of the United States. Their committee on this subject said with an arrogance the Pope could not excel: "Better that the Columbian Exposition never be opened at all, than that the gates be opened on Sunday."

Why do the priests who represent the Churches, after losing every other element of political power, cling with such desperate energy to this arbitrary cere-

monial regulation? Simply because it is a distinct and emphatic assertion of their supremacy as a caste to whom the entire world must be made to bow. Let this claim be surrendered, and the priest becomes a simple citizen with no greater rights than his neighbor.

That the young man who goes through a theological school should acquire the right of dictating the usages of society, compelling all to conform to his own business theories, is a part of the same impudent self-assertion with which medical colleges and their graduates claim to dictate the system of practice that the people may be allowed to adopt. Long and patiently have the people submitted to the impudent assumptions of the students of theology and medicine, but the signs of the times point to the overthrow of all forms of despotism.

The circulation of Hudson Tuttle's essay on the Tiger Steps of Despotism would be very beneficial at this time. Either the clergy and Church organizations have a right to control the rest of the people one day in seven, or they have not. If we say they have not, let this be our thermopolis.

## WHAT DID YOU BRING HOME?

Written for The Better Way.

Tell me friend, you come from the public test-ance or you have been listening to an inspired lecturer or your return from attending your society meeting. What did you bring home?

When you go shopping or marketing you don't return empty-handed. It should be the same when you frequent the spiritual marts where so many good things are to be had without price. So, if you came back with no new thought in your mind, with no new generous feeling in your heart, you might as well have stayed at home; or you might have gone, as your inclination led you, to the circus if you wanted to see amusing tricks, to Church, if you enjoy a prosy sermon, or to a political meeting if you have a preference for trickery, dishonesty, and selfish aims.

"Oh," you say, "I didn't waste my time, I enjoyed the seance hugely; the tests were perfectly wonderful." Or, "I liked the lecture; it was very fine. The speaker said oh so many beautiful things! I can't think of all he said, but he (or she) speaks so much better than the last one we had. As for the meeting it was a bore. Members are always wrangling and quarrelling about rights and privileges, and I don't know what I didn't pay much attention to the squabble."

I see! Much good Spiritualism is doing you! You have communicated with the "dead?" And this mere fact has not suggested a train of thought, new to you, probably, which opens the way to an inexhaustible field of inquiry? The lecture has not given you a glimpse of the spiritual philosophy and impressed you with its beauty? You have not found the meeting an occasion for the practical application of the doctrine of the brotherhood? Strange!

Can we think of those loved ones as dead, who have gone before, and who now send us messages? We have seen their bodies committed to the grave, where they have mouldered long since; but their soul, their spirit? It is alive, it is their true ego. It did not die with the body, therefore it is immortal. Then, we, also, have immortal souls, we, also, are spirits, waiting to be free. What an awful mystery! We shall meet our friends some day; what sort of life shall we find over there? Momentous question! They alone can answer it. They say they are happy; shall we share their happiness? Is there not some condition attached to it? They love us still. Do we still think of them with the old love? Had we not forgotten the dear voice which speaks to us from the great beyond? They are glad to come to us. What for? We can't do anything for them. They want to do for us; they wish to reveal to us what will be for our good, to teach us the truth, to light our path. What a revelation!

Thus the test, awakening inquiry, leads, as it necessarily should, to the study of the spiritual philosophy; to expound the latter is the work of the lecturer, or of the spirit control through the trance medium. How has this work been done, and what benefit have you derived from it? If Spiritualism, lifting the human mind to the most sublime heights, opens to it a wonderful and glorious vista, it has true foundation in the very depths of the human heart. It is this which gives it strength and life. If, therefore, your heart has remained closed against its teachings; if you do not feel more kindly toward your brother-man; if you still entertain bitter thoughts against man or woman; if you judge them hastily or unjustly; if you injure them by covert insinuations, or hurt them by harsh words; if, in one word, charity, with peace and love for its escort, does not become your guide, but pride and selfishness still rule your actions; you have brought us no food for thought from the seance or lecture room; no harmonizing influence from the meeting; you are not yet a Spiritualist.

Who can judge whether you are or not? Yourself! The spirits tell you that when you go "over there" you will see your every deed, good or bad, as in a

looking glass. That looking glass is called conscience. Stand before it now. Don't try to make yourself more morally beautiful than you are but study the glimpses in your spiritual self. Be only earnest and sincere, and they will appear as the facial blemishes do on the photographer's negative. Go to work and erase them, one by one, until the image is perfect, or as nearly so as you can make it.

Spiritualism would be a failure if it did not make men better. If it does not inspire them with the love of truth and justice, if it did not give them strength to overcome and subdue their passions and evil impulses. It aims at reforming society even as our elder brother, the Nazarene, tried to reform mankind two thousand years ago, and it aims at doing this by repeating the same teachings, backed by the testimony of the so-called dead.

Ponder over the fact here presented. However lecturers and spirit controls may differ on certain questions, such as re-incarnation, spheres, and circles, etc., this moral doctrine of love and charity which Jesus taught in times of old, is to-day taught in every part of the civilized world as the true basis of Spiritualism, together with the principle of progression through reparation.

The disciples and apostles lived up to this teaching; they gave up their lives for it, and though ages have rolled by the gospel of love, truth, and charity has survived all attempts to smother, disguise, and misinterpret it. Modern Spiritualism has taken it up, pure and undefiled, and has emblazoned it on its shield. A flood of light falls upon it, the darkness recedes, and man looks up. He only who is wilfully blind fails to see this. We have no longer to deal with obscure traditions or far-fetched theories, but with facts. If, in the thousand phenomena by which the spirit world shows its determination to convince us, we see nothing more than amusing or startling wonders—a repetition of the conjurer's tricks; if we fail to grasp the fact that Spiritualism imposes upon us the duty of individual reformation as the only means of arriving at social reformation, then we are mentally and morally blind, and have no right to call ourselves Spiritualists.

A bountiful spiritual feast is spread for us. Our generous hosts invite us to not merely partake of, but to take home with us some of the rare good things. What shall we bring home for our hungry ones?

## THEORY OF INCARNATION.

Reported for The Better Way.

"If the transcendental ego was higher and better in a disembodied state, what was the object of embodying it?" was a question placed upon the table at the services of The First Society of Spiritualists of New York during Mr. Wright's ministrations there last season. In answer to the same the speaker said:

"The object of embodying the ego is not a correct way of putting the question, because the question implies that in some controlling power there existed the selection. An object supposes an end as well as a beginning. There is a time in the question when there was a settled state of the ego's existence. It is difficult, I admit, to frame a question like this. No doubt the mind of the questioner had something like this in it: 'For what purpose did the transcendental ego express itself in the body?'

"To answer that question thoroughly I should have to take you back into that state of nature when organized phenomena did not present themselves as they are presented now—when man existed as an atom. But while this atom man had existence upon the earth, he had neither capacity, consciousness, nor reason of any kind—no more than the atom itself has consciousness. But the spirit existed. I call it spirit existence because it is something distinct from atoms devoid of consciousness. It is only when this atom man comes into a realization through manifestations of spirit—such as we have in phenomena—that conscious existence began. Consciousness must express itself when the atom enters into certain relations with other atoms. If its isolation had been permanent the atom would never have evolved consciousness. It would have left us as destitute of consciousness as an atom of water. The immutability of the law is seen in the changes through which consciousness passes from its lowest known form to its highest—the atom man in the germ. By this man the germ passes from the hypothesis to the reality of consciousness. When the surroundings are modified a change in the living form becomes at once apparent. With the change come modifications of the mechanical consciousness. Looming up in the process of natural evolution comes changes which we see in the life of the child. The child is conscious of its existence, but has no conception of the philosophical consciousness. A child a year old does not analyze or philosophize. When it analyzes and is brought face to face with the external world it produced a developed consciousness. With this come sentiments and emotions which modify the character and conditions of the man. So out of these things is developed consciousness and intellectual development. Proceeding in this order of progress

man passes from the physical world by a process called death. This death is but a change. Man has had in the body some acquired habits by which to more fully express itself. These become the foundation of the elemental development of a spiritual body. And this term spirit characterizes another mode of consciousness. The spirit on the death of the body becomes a body spiritual in which the relation of the soul is manifest. But this independent continuous change from bodily structure is a change of environment, and in it is developed the first of the senses called clairvoyance and psychometry. Some men and women develop these senses before the change called death. In these cases they are rudimentary. After death they pass from the rudimentary to the mature. They bring man face to face with another class of phenomena which are called spiritual. So the change from physical consciousness to spiritual consciousness is as natural and as easy as the change from the mechanical consciousness of the child to the philosophical consciousness of the thinking man. Then there is a higher man emotionally and consciously. This is the real law throughout nature. Man is no exception. He is not a favorite. He stands in no more favor than any other organism in the universe. In his vanity he has claimed for himself qualities and advantages which he has denied to other organisms. But he stands in the same relation to the universal law as an archangel or a tadpole. While man is developing the possibility of active consciousness he is not lessening the possibilities of that activity. A misconception of the working of this law has led to the picturesque but mistaken idea of metempsychosis, forgetting that the body is the work-shop in which the atom man could unfold the power of consciousness. The mistake was made by the inspired thinkers of India. Advanced civilization existed there before the western civilization took its rise. The atom man was acknowledged, but not his development of consciousness. Re-incarnation seemed to be necessary, but evolution does not work in that way. The lesser may go to the greater, but the greater can never be contained in the lesser. The perfected consciousness can never return to a state of mechanical consciousness. Memory is a product of consciousness, being capable of distinguishing between self and non-self. When this point is attained by man he can never return into a mechanical state. Cerebral activity also ceases here and its next development must be in a spiritual body, where the clairvoyant and psychometric senses are unfolded to perfection. In his spiritual experiences he first beholds the friends dear to him. His past memory is awakened and when the spirit comes in rapport with mediums his thoughts are of physical sensations in the earth life, pain or states of disease in the organism when the change occurred. Sensations are more readily transmitted than perceptions, and perceptions are more readily transmitted than ideas. This law holds in all psychical phenomena. Unless a spirit comes in contact with spiritual things, therefore, he remembers only physical experiences. But because a spirit may tip the table he is not necessarily a dark spirit, and because a spirit makes a mistake in tipping he is neither dark nor is in want of mortal prayer. His telegraphic apparatus is simply not in working order. Thus the greatest work for man to do is to bring his own actions into harmony with the laws of the universe—with that of progress. He can then face the opposition of the world and rise above material conditions and influences as a spirit."

Written for The Better Way.

THEORIES ABOUT ATOMS.

In recent numbers of THE BETTER WAY much has been said about the "wisdom," the "intelligence," and the "integrity" of the "atom." It has been affirmed by these materialistic philosophers that "matter not only evolves life and energy, but it constantly sustains and supports it." The assertion that "the atom organizes and evolves life" has been reiterated again and again as if it were an established scientific fact. It is claimed that "all force or energy existent is a result of atomic combination and organization inherent in the atom and evolved from it." Assertions prove nothing. Unsupported by scientific evidence they amount to nothing, and all theories elaborated from them are as baseless as a dream. We say it in all kindness, but candor compels it. Science lends no warrant and affords no support to any one of the remarkable statements we have quoted. So far as science has been able to ascertain, the same elements which compose our world enter into the composition of all other worlds. It is fair and logical then to infer that atoms of like elements in all worlds are the same in kind. Now if this theory concerning atoms is true—if each atom of our world is a centre of independent, intelligent volition—then the stupendous conclusion follows that each atom throughout all worlds is a centre of such independent volition. That an infinite number of atoms, each having an independent, intelligent centre of volition, should be in perfect accord, is an amazing presumption. It is

comprehensible only on the assumption of a single intelligence, acting from a single centre of volition. If these atoms are, as we believe, the necessary and eternal expression of an infinite, immutable, and omnipotent power, we can then understand how they all move in obedience to law, why they express themselves alike throughout all time and in all worlds. They would then be as persistent, changeless, and uniform as the immutable source of which they are, as we believe, the necessary and eternal outflow and expression. But to suppose an infinite number of atoms, moving from an infinite number of centres of volition, in accordance with one fixed and unchanging purpose or law, is unthinkable. Matter *per se* has no self-organizing capacity, and until there is life and organization, there ensues in the growth of plant and animal life no "atomic selection," no power to build. All life comes from prior life, each herb and tree from the seed of its kind and animal life from its ancestral egg. Matter of itself evolves neither life nor intelligence. Without life there can be no organization, hence no atomic selection, therefore not involved in it, nor does science pretend that it is. There are, it is true, certain forces, which, in a limited way, are affections of matter. They are gravitation and chemical and cohesive affinity. Yet they have their special sphere of action or function in the cosmos and do not affect the question at issue. They do not organize or evolve life.

But the materialistic philosopher asks: "Can any force or energy express itself in any way but through the atom and its organizations?" We will answer this question by asking another just as pertinent to the inquiry: Can an atom of matter express itself in any other way than through an intelligent force or energy other than itself? We know but little in reality of atoms of matter. No one has ever seen, touched, tasted, or weighed an atom. We do not think of matter as existing objectively to God, nor do we think of force or energy as operating outside of matter or the atom. Infinite force, latent or active, not only surrounds, but pervades and permeates all things. Our theory is that matter itself is but a phenomenon of this force or energy. It is but the outward expression and projection of the Infinite One. If it were possible to withdraw this all-sustaining force the universe would vanish away.

Written for The Better Way.

DEATH FORETOLD.

On February 7th we had for our medium at Morley, Mrs. Wright, of Bradford. After the discourse she gave a few clairvoyant readings. Amongst the rest she asked: "Is there anyone here knows the name of Mary Tetley?" She is an aged person, over fifty years old. Mr. Tetley answered: "Yes. The medium said: 'She is calling of William, and she wants him to come to her. This William seems as if he is wasting away. Do you know anything about this William?'" Mr. Tetley answered: "Yes, and his daughter said: 'I think we do.' The medium then said: 'She is holding a bunch of flowers over your head; they seem like greenhouse plants, and by the time that these bloom, he will have gone hence. They seem like kidney bean flowers.'"

He was at the time as well as he had been for twelve months, but on April 10th he got a good breakfast, and was taken unwell in the forenoon, the doctor was sent for, and on the 14th we received a telegram to say that he was dead. He passed away in peace. Mrs. Tetley is

mediumship is a glorious knowledge, but it will be no passport to the higher life beyond, except that medium be a truthful, honest soul, and a true seeker after spiritual things. Mediumship does not always imply an exalted spirituality.

"Pray, and your prayers shall be answered, yes; brother and sister, pray for him that prays in spirit and in truth shall surely be rewarded."

"Ask and ye shall receive." Yes; ask for light from the realms of eternal light in the infinite world, and you will receive that light.

The hand of the loving Father has led us here, He will surely lead us there. Yes, the same hand that has led us here and guided us in and through earth life will guide and direct us in the next sphere of spirit existence.

Written for The Better Way.

SPRITUALISTIC MAXIMS.

J. W. DENNIS.

Spiritualism without phenomena is a "dream—a baseless vision."

Demonstrated truths are the foundation of our philosophy.

"Peace be unto this house," were the words of our elder brother, Jesus, the medium, and peace, sweet peace, be unto every soul on earth, ought to be the heartfelt words of every true Spiritualist.

As hope buoys the soul in earth life, so shall a true knowledge lift us higher in spirit life.

Shall we meet the little ones over there? Aye, yes, we will meet thousands there that we thought not of—buds of promise that have grown in beauty and strength in that "land that is fairer than day."

None can know of the true inwardness of spirit-communion until he has entered within that charmed mystic circle of medial glory, that gives to him the certain knowledge of an existence beyond the confines of earth life.

"Truth crushed to earth will rise again." But the living truths taught us from the spirit side of life have never been crushed.

"Dead men tell no tales." But their living spirits will rise up on the shores of the life eternal, and in the name of natural law demand retribution of those who hastened their exit.

"Hope deferred maketh the heart sick." But when our spirit friends bid us hope, each urgent request trims the lamp and bids hope grow brighter as we near the shores of the "promised land."

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## LATEST FROM THE MOON.

The best existing map of the tains of the moon shows 3,855 shaped projections and astronomical us that a hundred thousand are to be seen with a telescope of moderate power. This immense body of influences on the moon's surface presents contrast to the earth, where very few volcanic craters, and really were all eruptive volcanoes; been, perhaps too hastily, assumed moon's surface during their wanderings would have formed an admirable veneration of the popular hell, only does this immense number of so-called moon craters reflect their volcanic origin, the distribution of enormous spread of them is no less opposed to the moon crater Copernicus, perhaps the most beautiful of structures, presents the appearance of a circular wall and has a diameter than ninety kilometers (about 56 miles). The wall rises in one most perpendicular to a height of 1,000 meters. The surface of the space is fairly level and is much more than the surface outside the rim; the surface of the enclosed space conical peaks rise to a height of 700 meters and these might be regarded as the eruptive cones if one did the analogy with the volcanoes of earth. But this view is hardly a description of a very sharp pointed crater, and if the circular Copernicus is composed of thrown up from the enclosed space must have been thrown to a height of twenty times as great as the crater from the vent to the wall, say 400 kilometers. This is inconceivable and we are driven to seek some explanation.

Many explanations have been advanced to account for the origin of the tains of the moon. Faye, for example, a French astronomer, who became interested through the accidental discovery of a periodic comet, and who since then indulged in new theories on the origin of everything from sun-spots to the universe, has given us his theory of formation of the mountains of the moon in precise detail, but the origin of great circles of Copernicus is still unexplained. These regular circular craters could not have originated in an operating from within. If the globe molten mass within sought a way would rupture the crust and force rifts radiating from the center. But, as already said, the circular craters of the moon are not to be accounted for by any theory of force working below. Let us ask ourselves, then, could operate from above? One of the most hypothesis founder attributes structures simply to the action of meteorites. Enormous masses of them fell on the moon and broke through the crust, leaving an opening on the surface of the molten internal mass by pressure of the falling body and solidified as a wall. The fluid mass fell back again, forming the level face of the interior. These meteorites, however, have been of enormous size, and if we can make an unfounded denial of the existence of such immense bodies, we have at least ground to reason to conclude that the moon has not have encountered any such number of them as would be necessary account for the thousands of craters her surface.—M. Wilhelm Meyer in I Stein Per Weissen (London Public Opinion).

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MOON of the moon, 2,566 crater, are brought of medium of prim face is in which has been as they do as they are, the activity of the repre. But not of these doubt on is proper, some of the view, which is of more ity-four face of 4,000 closed higher From the six about garded red to of the able. leano in all of after, it ten ance east able ther

pe. D. J. Stansbury, the slate-writing medium, has been in poor health, and is trying to regain it in the genial climate of the Pacific Coast. Having such an admirable sitting with him about a year ago, I have long wanted to repeat it, and will soon as I can get an opportunity. My experience with him was in every particular satisfactory. I dare say, the spirits who autographically put in their appearance knew my proclivity for writing up my experiences, and, consequently, well known platform names appeared, such as M. V. Lincoln, Ed. S. Wheeler, Thomas H. Hagar, Jonathan M. Roberts, E. V. Wilson, R. Dale Owen, Mary Stearns, J. J. Greenleaf, and Allen P. Stearns, with some characteristic remarks from each. Epes Sargent gave quite a communication very like him, in ideas and penmanship, referring to our examination of the slate-writing phenomena together and our discussions as to which we consider the most satisfactory and convincing of the phases. He has been a departed spirit for over a decade, but I have never attended a slate-writing seance since he left, that he has not put in his autographic appearance, generally identifying himself by some of our mutual experiences on this phase, and being as much interested in it as ever he was. He was particularly so in this sitting with Dr. Stansbury. It was very light in the room, I had my own slates, which were sealed up. Nobody saw the insides, and they were never out of my sight. Inside of them were three or four names written on a bit of paper which nobody saw, and nothing but the simple names. But on one of the inside faces of the slates, was an intelligent message signed by the names I had put in, but the spirits mentioned their relationship to me, which I am sure he did not know. For instance, one of the names was Albert T. Elliott. When he wrote his name, he added to it, "Your brother-in-law, who left you in 1883." Elliott was a resident of Providence, R. I., and not being a Spiritualist, could not possibly, or reasonably, have been known by the medium. I feel sure the latter did not know him, and besides that, I thought he left us before 1883, rather than 1881, and I felt that the spirit had made a mistake. In speaking of it to my wife she said it was a mistake, stating it was in 1880 or 1881, and I had reasons to think so; but, keeping a diary, I looked it over and found recorded "Brother Albert T. Elliott died this summer, 1883." So the spirit was right, and I was wrong. I think that was a remarkable test.

I was attending lately a seance of Mrs. Stafford, a son of Dr. Stansbury is her manager. He said he was a medium for slate-writing, and remembering his father, I made an appointment for a sitting and had one. I think from my experience the son equal to the father. My appointment happened on a very bright pleasant day in the forenoon, and in a light parlor. There was in the centre of the room a four-sided table about four by two feet. On one side was a small pile of books and besides them a small pile of slates, I sat on one side of the table and Dr. Stansbury on the other. There were no pencils, ink, or utensils of any kind anywhere around, and no chances for any deception. I know there was not, and that the manifestations were absolutely what they claimed to be, for I am positive there was no mechanical or human factor performing the operation. I am sure all sides of the slates were clean, but I cleaned them also, so as to be able to affirm they were clean. These slates were the ordinary kind with wooden frames, some about eleven by six inches, and some half that size. He handed me from the pile two of the smaller size, and a rubber band to put around them, which I did, seeing that they were still clean, and laid them flat on the table before me, and put my hands flat on them, and kept them there about two minutes, my eyes never off of them, when Mr. S. reached over, touched the frame with his two fingers, and said, "I guess you can open them now," which I did and found five faces roughly drawn with a slate-pencil. I did not recognize them, and did not think they were intended for portraits.

I ought to mention that he requested me to write the names of some spirit friends, and I wrote five names as he was walking about the room. He did not see the names, which I folded up, and the paper lay closely rolled up during all the seance, and was never touched.

I had a name which had been sent me from a friend in Alabama to use without seeing it when next I sat with a medium. I put this name in with those I wrote without reading it, inside of the paper. When I opened the slates, there was written five of the six names I had written on the paper: one with black ink, very heavy; one with a red pencil, and three with a slate-pencil. There was no pen, ink, or pencil of any kind on the table or inside of the slates. One of the last three names was the one sent me from Alabama. That could not have been mind-reading. On the next two slates one surface was filled with a message from Epes Sargent, which was very characteristic in its tenor and penmanship. On the next two slates, clean as before and with a rubber band around them, my hand, flat upon them and

never out of my sight, on the inside which two minutes before I saw was clean, there was a square picture in the centre, which occupied a third of the surface, artistic and colored. It was a branch with two large red roses growing upon it which quite filled the square picture. My son filled the space above and below the picture with a "communion" to me, written with a red pencil on each of the narrow sides of the picture was a message written finely with a slate-pencil, of some home matters which I recognized, which was signed with my daughter's name, who became a spirit in 1882.

Written for The Better Way  
MEDIUMSHIP OF W. T. CHURCH  
AN KNOWN MEDIUM

I was pleased to read the article in THE BETTER WAY of May 7th by Mr. W. T. Church. I had not heard anything about him for many years, and had often wondered what had become of him. I am glad that he is still alive and retains (or has regained) his remarkable mediumistic gifts. The most marvelous spiritualistic phenomena that I have ever witnessed took place through his mediumship. I use the word marvelous advisedly and without exaggeration. They were of an astonishing character, and they require to be experienced to be fully appreciated. A description of them by another party gives an inadequate idea of their extraordinary character. That they were genuine, free from fraud on the medium's part, there could be no doubt. Trickery and confederacy was positively precluded. I have heard of cases where, in the absence of genuine phenomena, owing to unfavorable conditions, this medium attempted to imitate the phenomena and was detected, but during my experience with him, nothing of this nature took place. When ever the seance was a failure, it was a failure, and so declared by Mr. Church, and the money was refunded to the sitters, or tickets given for another seance. The peculiar character of the feeble phenomena occurred on such occasions was one of the most convincing proofs of their genuineness. Mr. Church attempted no fraud while I was with him. If the phenomena did not take place, they did not, and that was the end of it.

For several months I attended his seances in Buffalo, N. Y., in 1874-75, and I had also a number of private sittings with him. I observed in a careful and searching manner all that was said and done, noted every circumstance attendant upon each seance. I became personally acquainted with him, and many times visited him as an aid in my investigation of the true nature of the phenomena manifested in his presence. My protracted researches and testing served to more strongly emphasize the genuineness of the phenomena.

I desire to state that the only genuine "materializations" that I have ever seen, were those through Mr. Church. I have witnessed many purported materializations through a number of other so-called mediums, but, in every case, they were frauds of the most transparent character; such evident frauds, that it is a matter of wonder that any one with ordinary common sense could be deceived thereby. But great is the credulity of human nature!

Written for The Better Way.  
PSYCHIC PHOTOGRAPHS.  
J. H. NIXON.

Mr. C. H. Murray's article on this subject in THE BETTER WAY of May 7th, reminds me of some interesting phenomena in spirit photographing that has come under my observation through the Aber mediums of Spring Hill, Kansas.

A few weeks ago one, Mr. Evans of the National Soldiers' Home of Leavenworth, Kansas, procured a box of sensitized photo-plates and took them to the above named mediums. Himself placing one of the plates in the plate-holder; closed the slide and placing the whole on a table—it being daylight—requested Mrs. Aber to take a seat at the table and place one hand on the holder. Then he placed in her other hand a photograph of his mother in spirit. In a few minutes three raps were heard on the plate-holder. He then took the apparatus to the ruby-light, took the plate from the holder himself, developed it in the ordinary way, and, behold, on the same was the picture of his mother.

Taking another one of the sensitized plates, he passed it through the same regulation as in the first instance, only that Mrs. Aber simply placed her hand on the table. He then placed his living daughter's photograph on the holder, and in less than one minute the work was done. But on development the clothing was identical with that of the living daughter, but the face that of a daughter in spirit life.

Another case. About four months ago a gentleman versed in practical photography, called on Mrs. Aber and brought his own apparatus, having also a photograph of his father concealed in his pocket. This experimenter made his own conditions. He placed a four by five inches plate in the holder, had the camera focused on himself, the room darkened after a light exposure, and then asked that the negative of his spirit father be given in connection with his own. After the plate was developed, both the sitter and his spirit father were on it, the latter in full form standing behind his son and not at all in the plane of the sitter.

CLAIRVOYANT TESTS.  
George V. Cordingley, of St. Louis, Mo., a materializing medium, says the Herald, of Dallas, Texas, of April 1901, gave a short lecture and public tests of his clairvoyant power from the platform at the auditorium of the city hall. The audience was a very large and representative one.

Mr. Cordingley made the remarkable statement that several years ago he and four other persons whom he named saw the spirit leave the body of a dying man. He held the hand of the dying man and requested each party to say nothing in the room but to write down what they saw, and then compare notes. When the reports were read and compared, they were to the effect that each of them saw the spirit slowly withdraw from the body and gradually pass up and out of the room. He stated that spiritualism could give consolation and that it is the coming religion of the world, and the only one on which all churches could ever unite, as it was founded on natural laws. At the conclusion of the lecture he answered written questions handed in by the audience and gave poems on subjects offered the same way. Then standing still for a moment he seemed to acquire a clairvoyant power which enabled him to see, recognize, and describe various spirit forms, which he stated to the audience were really present. He named a number of deceased persons whose spirits, he said, were present. "I see," he proceeded, "a lady with dripping hair. She was drowned. And I see two children who were drowned with her, and the husband's deceased brother wants to speak to him. Is there a gentleman in the audience whose wife was drowned?" Mr. J. Humphreys nodded in reply. To a "News" reporter Mr. Humphreys stated that his wife and two children were drowned at the Indianola deluge in 1875. The medium, he said, discovered this at a seance held at Mrs. Flemming's on Harwood Street, Tuesday night. Relating his experience there, Mr. Humphreys said: "I and two other gentlemen were given the grip of a Master Mason by a visible hand, which could not have been the hand of the medium. I saw and felt the hand. I also saw and felt the hands of a child, which the medium said were the hands of one of my little girls who lost her life in the bay. At that sitting a phosphorescent body caught me by the arm and tried to lift me up. I stood up at the suggestion of the medium, and the body dropped down to the floor and took my chair from under me and placed it on the table. A music box was then placed on the chair by the same invisible power and started to playing. The physical conditions were such that it seemed impossible to set the chair on the table without striking the chandelier or striking some one in the circle on the head or arm, but no one was disturbed by the movement. I am not a convert to Spiritualism, but these things are very strange, and I am going to investigate further. The medium says my deceased brother wants to talk to me, and I will give him an opportunity."

A lady received a message from her deceased husband requesting her to have her photograph taken and promising to stand by her and materialize sufficiently to have his face appear on the negative with her. A message came to a lady stating that she should forego a contemplated operation until December, when she would survive it. The medium stated that she was consulting with three physicians. These statements, the lady said, were true, and she declared her intention of acting on the spirit's advice.

SOMEBODY THERE.  
A correspondent of "Light," vouched for as every way trustworthy by the editor of a local paper where the correspondent resides, gives the following account. Will the English scientists examine and give their view of the cause of the varied phenomena?

"Within an hour and a half's easy walk from Buckingham Town Hall, stands my house, and its living persons comprise self, wife, and children. About three years ago strange noises began to be heard at times, more or less frequently. At first we treated them lightly—we thought they were fancies. Not so now. We used to be startled in the evenings and nights by knockings at the doors and rappings on the walls, but on our answering the knocks we found no one about the premises. Many nights we have heard footsteps in our bedrooms, on the stairs, and in the rooms below, and at this date (December 23d) they are of almost nightly occurrence. About six weeks ago the noise at our bedside was very startling—it was like someone moving about the room we were in. There were distinct heavy movements. My wife was rather timid, but presently fell asleep, and I was just upon following her example when I distinctly felt the mattress heave up and down. I did not mention the fact till morning, as I thought, perhaps, my wife would be afraid. But there was nobody under the bed. Lately, owing to our infant not being well, I slept in an adjoining bedroom and the child slept with its mother. To my surprise she told me next day that she also felt the bed quite plainly move up and down several times, but as so many strange happenings are now the

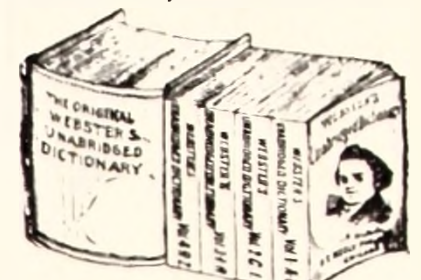
and not the exception with us, she was not so terrified as otherwise would have been the case. Often we are awakened by peculiar, unaccountable sounds in different parts and at different times. I have not seen anything and continually wondered if the restless spirit—for I do not know how else to designate it—is male or female, but I believe the latter now for about a fortnight ago I started from sleep by hearing footsteps walking round my bed, creaking like a woman wearing soft boots. The chief haunt of the unearthly visitant seems to be mostly in a certain bedroom, near the landing and down the staircase. The children as well as ourselves so often hear the gate made for the children's safety, at the top of the stairs bang and to and fro in the night that we tire of telling one another about it. We call the ghost—or whatever it is—the family 'fature.' It is well known the good Rev. John Wesley and household were haunted by similar unaccountable spiritualistic noises. Therefore, why should not ours be also? One night during the present month my wife was lying awake, and saw a shadow rise in front of a candle, which was burning at the time—we always keep a light burning because of the child—accompanied by a noise like heavy breathing, and with a wave of the hand it put the light out. The candlestick fell over, but on examining the apartment there was nothing, and the door had not been unfastened. At another time, lately, being a light sleeper, I had been lying awake for fully an hour, when all of a sudden I heard the bedroom door, to which I have referred, and near where two children sleep, begin to open and close with great violence. This it continued to do for five minutes, then I halloed out to know if anyone were shaking it; but on receiving no reply, I walked on the landing and witnessed such a sight I never saw before in my life. It was a quiet, still night, and yet the door was moving rapidly, and making enough noise to wake up the whole household. I watched it a minute or so, and then, opening my wife's bedroom door, intended to ask her to witness it also. Everyone slept soundly, and as she had not been well, and was in a refreshing sleep, which was singular considering the rattle, I was loth to disturb her. I then went and took hold of the door, and, with great force, caused it to latch at last, and after this all was still again. If we shut doors at night they will be opened in the morning, and vice versa. Only a few nights ago, I went up to rest last of all, and having forgotten to bring up the timepiece, I returned for it, when the door I had just opened, leading to the kitchen, was tightly closed. One curious thing is that my wife often sees me apparently near her in the daytime, and addresses me, when I am not in the house, and I often see her in the same way. Another singular thing is that the children almost regularly, without nightmares, between 1 and 4 a. m., begin talking to each other for an hour together very loudly. They never feel exhausted in the morning, and know nothing about it. A night or two ago, a little child who slept near me began talking in the middle of the night, whilst the others answered back again. I took a light and watched the countenance which looked happy and smiling, but no words were articulated. Was this some mysterious transmission of thoughts—who shall say? One evening, a week ago, about nine o'clock, my wife was upstairs putting the children to bed, and as I sat by the fire I heard a voice speaking several times in the room I was sitting in. Presently my wife came downstairs, and before reaching the bottom inquired of me who I had got with me talking. I told her no one was in the house except the children upstairs and ourselves. 'Well,' she said, 'I am sure I can hear some strange voices in the room.' We listened and both heard it together. I also call to mind one early morning not long since, about half-past three, hearing someone go downstairs and close the door, after I saw a light as from a candle or lamp at the time. Thinking someone had got up to kindle the fires too early, I ascertained and found all asleep. The next morning about the same early hour there was a loud report like the falling of a marble washstand. I darted out of bed to find all quiet, and the room undisturbed. There are many more events I might tell of, but I have written sufficient to show it is a ghostly house we reside in."

A further illustration of the strong ultramontanic spirit of the French clergy is exhibited in the pastoral letter of the Archbishop of Avignon, declaring, "all that the pope requires is that the Catholics should not become rebels or conspirators in readiness for insurrection," but if they failed to vote against the candidates hostile to the Catholic faith they commit a mortal sin. This is a clear indication of the determination to resist the policy of the pope in re-organizing the republic, as outlined by Cardinal Lavergne in a letter last year. It seems somewhat strange in this old age, to find the pope possessed of strong democratic ideas, and open to the best impressions from the outside world, should be so bitterly opposed by the clergy of France, showing how completely the old Gallican spirit has died out.—Charles Cromwell.

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## HOW CALVIN BURNED SERVETUS.

An interesting article in a recent issue of "The Guide" is Prof. J. G. De Haas's

Schaffers on "Servetus and Calvin."

The former treats of what has been

considered the great blot on the life of

John Calvin and relates the tragic story

in a clear and impartial manner. Miguel

Servetus was a Spaniard of Navarre who

does not seem to have desired the divinity

of Christ though the view he took

of it was neither that of the Reformed

nor of the Roman Church. But his

want of soundness on predestination

gave great offense to the Reformers and

the following passage—which occurs at

the end of the book—would by itself

have been sufficient for his condemnation

in that age:

"I do not hold in all points with the

Papists, nor yet with the opposite party,

nor do I look upon either the former or

the latter as being in all points wrong.

It seems to me that both have the truth

in part and are partly in error. It should

not be so difficult to distinguish be-

tween truth and error, if only every

man might, without hindrance, express

his opinions in the congregation."

But our teachers dispute with one an-

other out of selfish ambition. May the

Lord destroy all tyrants of the Church!"

His "Restitution of Christianity,"

which was finished in 1546, but not pub-

lished till January, 1553, led Calvin to

write to Farel, dated February 17, 1553:

"He wants to come to Geneva if I

think fit. But I will not pledge my

word to him for a safe conduct, for if he

comes here I will never suffer him to

leave this place alive if my authority can

prevent it."

Servetus was lost sight of for some

months when suddenly on Sunday, Aug-

ust 13, 1553, Calvin was informed that

Servetus had been in Geneva since the

day before and had been seen in Church

that very day. Calvin had no difficulty

in persuading one of his friends on the

town council to have Servetus thrown

into prison. He then ordered one of

his servants to appear as accuser and

spent the rest of the Sunday in prepar-

ing a detailed indictment of forty counts,

which Servetus was to answer on the

Monday, prior to his examination before

the council on the following day. He

was accused of having, by his writings,

promulgated the most pestilent heresies

"against the doctrines of the trinity, the

eternal generation, the incarnation, the

divine nature, and infant baptism." The

magistrates of Geneva sent round to

the authorities of all the Swiss cantons

to collect their opinions on the case and

their answers arrived on October 23d.

Servetus had spent the whole of the in-

tervening time in prison, in want of the

commonest necessities of life, and had

been examined eight times before the

council. On the 26th he was condemned

to be burned alive. The sentence was

entirely unexpected and his nerves gave

way under the shock. He broke down

and sobbed aloud, and says Calvin, who

was present, "in short, he behaved like

one possessed, and at last cried aloud,

"Mercy, O God! be merciful to me!"

Yet he never lost his head so far as to

deny anything he had said or written in

the hope of saving his life. "If I have

erred in anything," he said to his judges,

"it was in ignorance, for I believe what

I have written to be in accordance with

the Bible." And, indeed, this had been

his constantly expressed conviction

from the first. He earnestly requested

that he might be beheaded and not

burned: "that the intolerable pain might

not drive him to despair and make him

lose his soul," i. e., deny his convictions.

With regard to these he remained firm

to the end. He asked to see Calvin, in

the hope that, though they could not

agree, they might part friends, but Cal-

vin, finding he would not retract, re-

fused to listen to him. He was led out

to die on Friday, October 27th. Farel

and other ministers walked with him on

the way to the stake to make a last at-

tempt at persuasion. He only answered

"that he died innocent, but asked God's

pardon for his accusers." This so

aroused Farel's indignation that he said

"if Servetus continued to speak in this

manner he would leave him to the judg-

ment of God and accompany him no

further." Thenceforth Servetus was si-

lent, except when he lifted his voice in

prayer for forgiveness for "his mistakes,

his ignorance, and his sins," and si-

lently he died. The pile was formed of

green wood and the agony lasted half

an hour. It is characteristic of the spir-

it of religious intolerance that Calvin

found a new offense in his silence.

MEXICAN LITERATURE BEFORE

THE SPANISH CONQUEST.

The last few years have added largely

to our knowledge of Mexico as it was

before its discovery and conquest by

Cortez. The constant extension of rail-

roads into the long concealed interior,

the explorations of Charnay and other

recent explorers, and the important ex-

cavations in the upland valley, in which

the City of Mexico is situated, have con-

tributed incalculably to our information

concerning the great literary advance-

ment of the Toltec and Aztec civiliza-

tions. What Humboldt and Bonpland

gave to the public, and what Prescott,

with more industry than discrimination,

utilized from Spanish libraries and

every other quarter, is now superseded

## THE BETTER WAY.

by the revelations of the last two or

three decades. The Republic has greatly

favored the coming of this new light to

Mexico concerning Mexico itself. A

nation must be before it can see. The

colony is only an infant standing itself

in a little cradle. In no part of archa-

eological science in Mexico has the light

been more exact and satisfactory than

in that of the literary quality of the

races which Cortez found in occupation

of the country. Scholars they were, in

every way and for their seclusion from

the learning of Europe, keen, discrimi-

nating, toiling and impelled by the in-

stinct to preserve and perpetuate. The

moral, religious, and political life of the

people was studied minutely and was

daily recorded for later generations. The

hieroglyphic form of record leads one at

first sight to underrate its importance.

The skin, covered with hieroglyphics,

was simply a tablet of abbreviations.

Both the Egyptians and Mexicans had

some advantage over the modern Eng-

lishman—they were never compelled to

read the prolix narratives of such au-

thors as Mitford, Smollett, Grote, Froude,

or any of their dilate race. There was

no part of the current life or traditional

history which was forgotten by the Mex-

ican annalist. Just as the Egyptian

used the obelisk, the temple and even

the marvelous tombs which thread the

mountains forming the desert side bar-

rier of Thebes, so the Mexican used

stone to serve the most permanent pur-

pose of historiography. But skins and

cloth and his own well-made paper were

the pages on which he wrote most

largely. The delicate brush, with fair

colors, was his only style. And what do

these volumes not say to us? They

give accurate information concerning

the earlier or traditional history, the

wanderings of the races and their em-

ployments, the genealogies, the civil

and criminal codes, the carefully cal-

culated calendar, mythology, divination,

astronomical science, geographical plans,

tributes, and computations. Indeed, the

whole life of the people was described.

Now, there was as intense a disposition

to preserve as there was to record.

These primitive peoples saw the need

of libraries and they took special pains

to collect and guard their literary treas-

ures. They saw their value and did not

forget to recognize it by minute care.

The citizens of Anahuac seem to have

been as keenly alive to the importance

of a library as the Spaniards who con-

quered them. Uxmal and Palenque and

other magnificent ruins of the vast dis-

trict which bore the general name of

Anahuac, possessed large collections,

which were as exact and authentic as

the clay tablets from the dead cities of

Babylonia and Assyria. They were li-

braries in the truest sense of the word.

The best of these were in the city of

Tezcuco. Many people were employed

in writing and classifying the records.

We can well imagine that every impor-

tant department in the management of

our present libraries existed in the an-

cient Mexican collections. While stone

was employed for inscriptions and other







## Correspondence.

## Boston, Mass.

During the past season, Sunday has been bright and favorable to congregations usually numbering on that day. But Sunday May 23rd came with a pouring rain commencing Saturday night and only slackening a little towards evening, and this was preceded by a long continued drought until all were wishing and some praying for rain. The expressions generally were those of satisfaction. But the whole course is now receiving a surplus supply, and did we believe in the efficacy of prayer in such directions we would think that every body had been overlooking it, as the story goes. And now we read on May 23rd of snow falling in New Hampshire, northern Massachusetts, Vermont, and Connecticut—some places to the depth of several inches. The "Boston Globe" says that snow began falling along the northern division of the Boston and Maine Railroad commencing at White River junction and continuing as far south as North Scituate. In many towns four inches covered the freshly opened leaves and flowers. Every bush and plant was white with a cold coating of snow and ice freezing as fast as it came to the leaf, tree branches. The hills of Franklin and North Scituate were also white with snow through which green grass five inches high overtopped, making a most novel spectacle. On the whole the most remarkable phenomenon witnessed in a century. The "Globe" closes by saying the oldest inhabitant is silent, and well may be. This reminds me of an article appearing in the "Globe" early in the winter, descriptive of a character by the name of Deacon Daniels or familiarly called deacon, who lives at the head of a small cove that makes its way into the hills lying along the eastern shore of the Connecticut. Deacon Daniels is a Spiritualist and is quite famous for his power to foresee future events. Turning to my scrap book I find the article headed "Snow in May and Frost every month in the Year but July and August." He said the snow would fall from the 10th to the 15th, showing him a little off as to time, but after all remarkably correct. We have had the snow. Let us hope that vegetation may be spared the destruction by frost.

On Sunday, the 24th, Willard J. Hall, who has been shipping with us, started, called in hand for Lynn, Mr. Little for Berkeley Hall and myself for Haverhill. All had as we knew we should have small audiences in the morning. Mrs. Nagan Jackson ministering to the friends at Berkeley Hall, rose to the condition of inspiration, where, notwithstanding the adverse circumstances, she was enabled to feed spiritually those who had braved the storm, until they felt well rewarded for the effort and sacrifice. Mr. Joseph Stiles had kindly tendered the Boston Spiritual Temple a benefit service in their hall at two o'clock in the afternoon, which on any other day, would have been largely attended. As it was, however, there were but few in number, which was to be regretted. Yet those who were there received excellent tests, and a spiritual feast.

The rain having subsided the evening audience was a good one, and the people were evidently well pleased with the work of Mrs. Jackson and her guides.

On Tuesday evening the Veteran Spiritualists' Union held their regular monthly meeting at the circle-room of the "Banner of Light." Election of officers for the ensuing year and some matters of business occupied most of the evening. The attendance was unusually large. The society is growing in prosperity and usefulness.

On Wednesday the Helping Hand had a very interesting business meeting at four o'clock. A committee was appointed to nominate officers for the ensuing year, the election to take place on Wednesday next, which will be the last meeting of the season. An excellent feast was served at six o'clock. The evening was spent pleasantly in social converse, short speeches and songs. Mrs. Lovering read an excellent and characteristic communication from spirit Henry Kiddle, who had given this in writing a few days before. It was full of hope and good cheer for to the cause to which we all are devoted and for which he so willingly sacrificed himself in earth life.

Yesterday, the 26th, we attended the funeral of one of the old-time Spiritualists of Boston, Mr. Joseph Doolittle. Mr. and Mrs. Doolittle are well known as landmarks in Boston Spiritualism for many years. They belong to the first members of the Ladies' Aid Society, this being the oldest organization of Spiritualists here, now more than thirty years old. They have also been identified with Lake Pleasant and made it their summer home, owning a cottage there since its earliest days.

Mr. Doolittle was a quiet, unostentatious man, for that reason none but his best friends knew him well, but by all he was honored and respected. Firm in the truth, death had no sting for him, and up to the very last he returned with child-like trust to his spirit friends. He and his wife were both mediumistic and had a common and to them reliable means of communication. One, I understand, was the little table, upon which both placed their hands, while the spirit friends directed it to answer their inquiries. Calling for it at almost the last, I am told, he placed a hand on it at a moment, and finding no response, he withdrew it, saying, "I am no good." His spirit was leaving the body. The funeral services were conducted by the gifted speaker, Sarah Byrnes, whose words were eloquent and inspiring, showing death to be but a natural and beautiful change, and life to be an unbroken chain. "Only a thin veil between us," one of Mrs. Longley's beautiful songs, and others were sung by Miss Amanda Bailey and Mrs. Penny, both old-time friends. Beautiful floral offerings were placed upon the casket, one from the First Spiritualists' Ladies' Aid, a beautiful one from The Helping Hand, bearing the name "Husband" in violets, immortelles, one of white flowers and lilies which was placed at the head of the casket. The wife was gradually sustained, acting the part of a philosopher, and when the tears would fall brushing them away, said, "You can not blame me, can you? I shall miss his material presence so much." No, tears are but natural; let them fall. But accompanied by the sunlight of Spiritualism they are stripped of all their old time anguish.

## Brooklyn, N. Y.

The Brooklyn Progressive Conference held its regular meeting on Saturday May 14th. A very important change in the exercises has been made by the president, Mr. W. W. Sargent, who proposed a subject to be spoken on, and selects three speakers from among the members of the conference, both ladies and gentlemen, allowing the first speaker twenty minutes, and the two others each ten minutes. The rest of the evening is given to volunteers, who are expected to follow in the same line of thought.

The second program of that order, given out by Mr. Sargent for May 14th, was "Woman's mission in spiritual work."

The first speaker on the subject was Mrs. M. Evans, who wished to change the word "mission" to that of capabilities, as woman, in a great many ways, outside of a mission, could be a savior of the world. Regarding her work, however, in a spiritual sense, woman, with her refined nature, her heart full of love and sympathy, leans more to spiritual influences than

man does and is consequently more adapted for mediumship than man, and her mission in this direction is to uplift and enlighten and to bring the better life to the human race not alone for this life but for the next.

Mrs. Emily Rogers maintained that the noble deeds carried out by man, was inspired by woman. Although the wife was obliged to take part in the life of the world in the past, the present is more especially the spiritual era, has come to woman as her deliverer, and she will not be so much confined in her work to societies and circles, but will go out into the highways and byways to sow the seed which will spring up and bear fruit.

Mrs. Holmes thought woman's mission in spiritual work was to legislate and spiritualize themselves to make good the spirit within to elevate and uplift herself to the highest grade of goodness and godliness.

Mr. L. Palmer the first volunteer, made a few well-chosen remarks, and speaking of woman's work referred to Ann Lee, who being persecuted in her own country left it and coming here became prominent in the work she had planned and which she carried out so well.

Mr. Whitney and Mr. McDonald also spoke enthusiastically on the subject but dwell on the one word woman, and her mission in spiritual work.

Mr. McDonald, although willing to give woman her rights, wanted redemption as a complement. Not that of books, but of the mind and heart.

Mr. Deleece closed the conference with a few pertinent remarks.

## Dayton, O.

Thursday evening, May 13th, Mrs. Ada Foye lectured and gave tests to an overflowing house at Knights of Honor Hall, under the auspices of "The Progressive Alliance." Despite the large audience, perfect quietness reigned, and earnest attention given to every word she uttered. Mrs. Foye's tests were perfect and without a parallel. Of some twenty five or more tests all were recognized as being correct in names, dates, and ages. Nothing heretofore has so fully satisfied our entire audience. On Sunday at 11 a. m., the Dayton branch of The American Secular Union held its first session in the same hall. They are doing a noble work in liberal and free thought. It has many able and well informed minds that engage in discussions of all current great questions of this growing age. No subscription to any set of opinions are required, no belief or non-belief debar membership. All intelligent opinions are tolerated and encouraged. Fully one-half of its members are Spiritualists.

Immediately on adjournment at noon, by previous arrangement, an excursion from your city of two hundred persons of "The Spiritual Progressive Society," occupied the hall and were received by our people with an enthusiastic welcome. Judge E. Thompson in a neat speech gave them welcome, to which responses were made by Dr. Ford and others of the Cincinnati society. Short talks suitable to this occasion were made by our president, Mr. Clark, C. C. Pomeroy, of Columbus, and Mrs. A. E. Kibby, who went with us and conducted the services at the hall Sunday evening. The excursionists visited the Soldiers' Home after two o'clock and started home again at seven o'clock in the evening.

At the evening services, C. C. Pomeroy talked in an eloquent manner for one hour and a quarter and was frequently applauded. Every seat was occupied and many had to stand. It was here through an exchange of rostrums, Dr. Martin, our speaker, being at Columbus at the time speaking to Mr. Pomeroy's society. Mrs. A. E. Kibby, of your city, followed for nearly one hour with most excellent tests, some of which were strikingly correct in description, characteristics, etc.

## Louisville, Ky.

The First Spiritual Church held its eighth annual election of officers for the ensuing year, with the following result: G. H. Heinsohn, president; Mrs. W. A. Shrader, vice-president; Dr. T. McAbey, financial secretary; H. K. Wardell, corresponding secretary; W. A. Shrader, treasurer; W. Wetzer, Mrs. M. Gewel, Mrs. U. Nodel, trustees; Mrs. M. McAbey, librarian. At Euclid Hall, Seventh and Jefferson Streets, Sunday, May 23d, Miss Lizzie Bailey, trance and test medium, occupied the platform, and her guide spoke on the subject, "What has Spiritualism accomplished as a religion?" After the lecture her guides gave tests, which were very good, and all recognized. Her guides, in the course of the lecture, said that the spirits had accomplished one grand religious, called Spiritualism, which puts away all fear of death, and which teaches men and women to lead an upright life, and become one with their so-called dead.

The members of this Church are on a safe footing for the erection at an early date of a temple. Subscriptions and assurances of additional means in the future are very encouraging. We respectfully call the attention of the friends of the cause everywhere, who have no place to worship, to send such subscriptions as they feel able to spare. Donations for this purpose will be promptly acknowledged through the papers devoted to the cause, and may be sent to Dr. T. McAbey, 737 Twelfth Street, Louisville, Ky.

If any party can aid us in getting up a library by presenting books to this Church, the same may be sent to the above address. H. R. WARDLELL, Cor. Sec'y.

At Colgan's Hall last Sunday afternoon Miss Lou Monahan gave an interesting lecture on Spiritualism to a crowded house. After the lecture Miss Monahan gave a number of tests which were recognized.

The "Louisville Commercial" says: "Miss Monahan is a resident of this city and the medium of the Spiritual Guide Society. She is blind and was educated principally at the Blind Asylum, though afterward in Boston. She is a fluent and interesting speaker." The society will hold another meeting at Colgan's Hall next Sunday afternoon at 3 o'clock.

## St. Paul, Minn.

The efforts we have been making for the purpose of securing a good location for the camp-meeting have at last been crowned with success, and I have the pleasure of informing the Spiritualists of the Northwest that our camp will be held at Merrimac Island, eight miles below St. Paul, beginning July 1st, and closing Sunday, July 24, 1892.

The grounds consist of an island in the Mississippi River, thirty-one acres in extent, covered with a magnificent grove, and can be reached from St. Paul for five cents, and from Minneapolis for fifteen cents. They are reached from the west side of the river by seventeen trains each way daily, and fifteen each way on each side.

Our arrangements are being perfected every day, and we will be pleased to furnish our program to all who will send us their name on a postal card. They will be ready for distribution June 1st.

We wish to hear from reliable mediums for materializations and other physical phenomena before May 24th, as it will be impossible to advertise fully after our program is printed. My address from now until the close of camp will be 62 Park Place, St. Paul, Minn.

W. H. BACH, Sec'y.

## Notes From C. H. Brooks.

I was called to Milwaukee, Wis., for the anniversary exercises and there, mark one of the pleasantest events of my life. Everything was done to make the meeting a success. Prof. A. D. Severance was the chairman. A very successful thing was said. The anniversary lecture was given by my control in the afternoon and closed with psychometric readings and another lecture in the evening, with some readings. These were received with great interest. The music was a main feature of the occasion. The services were largely attended, especially in the afternoon and evening. Being obliged to leave Milwaukee early the next morning, I failed to enjoy the social which was so desirable.

I am still holding the position of lecturer of the State of Illinois but the weather has been intolerable ever since I assumed the position, yet some good work has been accomplished.

The society in Des Moines has joined the State Association, also the one in Peoria. The Peoria friends did all they could to make our stay pleasant and agreeable, and I shall cherish the many friends there as long as I remain in the mortal.

Our own society in Elgin has kept up the meetings through the season, and they have been well attended. There is a better understanding of Spiritualism in Elgin than there was before the meetings began. The society has joined the State Association and which will increase its influence.

I visited Genoa, some twenty miles from Elgin, and held parlor meetings, which were well attended. The number of Spiritualists is small.

The State has been sadly neglected previous to the formation of the State Association, no attention being paid to any place by anybody. As a result our people have either gone into some church or in many instances, become indifferent. Since the State organization our work has been to work and build. The society could double its influence if it had the means.

I visited Prophetstown the last Sunday in April and held meetings, also on Monday and Tuesday evening. The meetings were crowded with success. The ladies had beautifully decorated the hall, and the platform was one mass of potted plants and hanging baskets. The music was excellent, conducted by two young ladies who were not Spiritualists, but showed their independence by volunteering their services. These meetings in Prophetstown have done a vast amount of good.

I have visited other places which I will report in my next. Trusting the readers of THE BETTER WAY will increase tenfold. I am ever yours in the cause of truth.

C. H. BROOKS,

144 N. Liberty St., Elgin, Ill.

## Baltimore, Md.

Intent on high designs, a thoughtful band, By forms unfashioned fresh from Nature's hand.

Bright month of May with all its sweetness came, and with it our beloved speaker, Mrs. A. M. Gladding. She was beautifully presented with many floral tokens and there was a happy exchange of smiles, thoughts, and greetings. Though separated about two months, it was evident the society and speaker longed to meet again.

The intentions originally were to have Sunday services during January only, and our intentions were more than realized by having speakers until the end of the season.

We have an excellent lyceum, and fine talent in it, and we do not intend to close down during the summer. Mrs. Gladding has done well in giving psychometric readings, etc., to our scholars, telling them of their professional adaptabilities, which were quite satisfactory.

Our annual excursion takes place on June 9th to Towchester Beach, a pleasant Bay resort, and we expect a large attendance.

CHESAPEAKE.

## Berlin, Germany.

From a correspondent we note that Spiritualism in the German capital is gaining a solid foundation among investigators, and that a number of societies are holding regular meetings where spiritual food is dispensed to the hungry multitudes. Among the most popular organizations engaged in this good work are the "Nurnburg Psychological Society," which admits investigators on application to Dr. Weder, 74 Further Street; the "Psychic," which meets every Friday evening; the "Pneumatologia" on Tuesday evening; the society for "Harmonical Philosophy," on Monday evening at Mulsen, where trance and inspiration lectures are held. Another by the same name meets on Tuesday evening at Glauhaus for similar purposes. Several others exist within easy reach of the capital, and among them a mediums' beneficent society, whose name, "True Friendship," indicates its mission. Private seances, however, are innumerable, where it is said, the best work is done.

## Denver, Col.

Mrs. L. E. Taylor, of this city, has decided to open her park and grove grounds, located in the suburbs of Denver, known as Rocky Mountain Lake. These grounds have been open some years for private and public picnics, but have lately been fitted up with bathing houses, boats, swings, ice cream parlors, a large dance hall and pavilion seating one thousand people, and every convenience for the benefit of campers. The grounds are considered the finest this side of Chicago. A large lake, surrounded by shade trees, is open to the campers. Tents will be put on the grounds on short notice for those who are coming to remain through the meeting. The meeting will be held during the first two weeks of September. Any information regarding terms may be had by addressing Mrs. L. E. Taylor, 336 Gallop Avenue, Denver, Col., or Mrs. S. M. Bartholmes, 915 Sixteenth Street, Denver. Mrs. Taylor will engage all speakers and assume all care of the grounds during the meetings. Cable cars run to the grounds. It is but twenty minutes' ride from Denver.

MRS. S. M. BARTHOLES.

## Columbus, Ohio.

At a meeting of our association May 17th, we elected the following officers for the ensuing year: President, Mrs. Elizabeth Colt; vice-president, Mrs. Mattie E. Clements; treasurer, Mrs. Harvey Colt; treasurer of association, Wm. Clements; secretary, Edw. L. Beard; Board of trustees, J. J. Heard, S. J. Woolley, Wm. M. Fuller, E. J. Swer, Andrew Haupt, E. F. Finney, and W. S. Clements.

The attendance at our meeting has grown quite extensive, and we had it necessary to secure larger quarters. Edw. L. BEARD, Sec'y Church of Spiritualists.

## Mattoon, Ill.

Theo. Hill writes that a recent visit from D. A. Herick, trumpet medium of Muncie, Ind., has resulted in increasing the number of Spiritualists in that vicinity considerably. Twelve seances were given, and many were comforted beyond anticipation.

## Lookout Mountain, Tenn.

President Jerry Robinson of the Lookout Mountain Campmeeting Association writes that a stockholders' meeting will be held on July 19th, and it is hoped that all who have the welfare of the association at heart will be present on that day.

## Dorchester, Neb.

We have regular meetings weekly commencing about two years ago, from a result of a visit to England by a member of the writer's family, where he became acquainted with the philosophy of Spiritualism and which to us is a great incentive for its vigorous doing.

We commenced in the usual way by the table with surprising results and now have our circle, trance, inspirational, and clairvoyant mediums. We attach most importance to our trance speakers and we have had some communications on the problem of life and other subjects. At our last meeting we had messages from Dr. Dip Lewis on health and the importance of sunbaths.

I might state that a cousin of the doctor has been sitting with us, recommending to us, as Spiritualists, to do all the good in our power, love being the perfection of all virtues. The Motto given us for the year is:

Love to labor thro' life.  
In peace and harmony.

As regards THE BETTER WAY your subscribers in this vicinity are well satisfied with both the quality and quantity.

MR. TUMM IN PARK.

## Montpelier, Ind.

James Waugh writes that the annual meeting of the Montpelier organization will be held at "The Music," two miles from this corporation, June 15th. Good speakers will be in attendance. F. N. Foster, the spirit photographer, his son Frank, the physical medium, and D. A. Herick, the trumpet-medium, will also be present. Correspondence from first class test mediums is invited. Those desiring information concerning the meeting may also address the writer.

## Laramie, Wyo.

A correspondent writes that a Spiritualist society has just been organized at this place, with Mr. P. Bickford, a highly respected citizen, as its president. The name of this new organization is "The First Progressive Spiritual Society of Laramie City," and invites communications from lecturers and mediums, stating terms etc. Address the president, P. O. box 507.

## Portland, O.

The annual Spiritualists Campmeeting for 1892 will open at New Era, Clarkamas County, Oregon, on June 14th and closing June 27th. For particulars, inquire of W. F. Jones, secretary, at Alder Street, Portland, O.

## OBITUARY.

Mrs. Triphena Philbrick Hornbrook, one of the noblest and most philanthropic souls of earth, recently passed on to spirit life from her home in Wheeling, West Virginia. She was one who was more or less associated with humanitarian movements, and always found among the advanced and liberal thinkers. She was a thorough Spiritualist and worker.

Assured that Spiritualism had a holier mission than simply catering to curiosity, she was not only a believer but a worker. She was a true reformer, practicing all she advocated, but in a quiet way, not ostentatiously.

She labored long and well for the cause of temperance, for the amelioration of oppressed woman, for the just right of equal suffrage, for the mental freedom of falsely educated and enthralled humanity, and for the exercise of natural rights inherent with all.

She was one of the earliest investigators of Spiritualism, and in this, her cause, like a Garrison in his persecution and derision discouraged her not, but, rather, made her firmer. "Spiritualism is here to stay," she would say undauntedly. Years since, observing her devotion, she was a prayerful woman—ever praying that God and the angels aid her to wage a good fight for right and happiness.

Mrs. Hornbrook, who passed out on April 6, 1892, was born in Andover, N. H., but lived most of her days in Virginia, with her husband, and reared a number of children, most of whom are now themselves "across the boundary" in spirit life.

J. FRANK BAXTER.

Passed to spirit life from Minneapolis, May 8, 1892, Mrs. E. J. Harford; aged sixty-six years, leaving two sons and many friends to mourn her loss.

Mrs. Harford was one of the pioneers of Minneapolis, and a true Spiritualist, ever working for the advancement of the cause.

She has crossed the misty river. She has reached the golden shore. She is happy with the loved ones. That have journeyed on before.

Her angel-face doth come to me.  
Her spirit hand I feel,  
Her words so softly spoken,  
Her love my life doth fill.

Watched her face of mother  
Anged-off me when a child:  
Her gentle hand that led me,  
With a kind and loving smile.

Her spirit will watch o'er me  
As it did in childhood days,  
Until we meet to part no more  
Beyond the misty vale.

—MRS. C. D. PRUDEN.

On April 25th, Mrs. Amy Prince, wife of E. F. Prince, of Madison, Neb., passed from this to the better world. Mrs. Prince had been an almost life-long Spiritualist, one who, while she was not offensively aggressive, never placed her light under a bushel. She had long lived in Madison, and had gained the respect of all of her neighbors. She passed away, not in the triumph of faith, but in full knowledge of eternal life. A husband and grown-up family mourn the loss of visible presence. She was sixty-two years and seven days old. May her numerous friends be prepared to meet her under the most favorable conditions in the great hereafter.

MOSES HILL.

Harpersfield, Ohio, May 14, 1892. Passed to spirit life Mr. Stephen T. Battle, age 75 years two months and fourteen days. Brother Battle had for many years been a Spiritualist. His life has been an exemplary one; he was a loving husband and kind father. So-called death to him had no terrors, but was a birth to a higher life. He leaves a loving companion and children to mourn his absence in the form. Mrs. Carrie C. Van Duzee officiated at the funeral; the address by her guides was eloquent and instructive.

JAMES.

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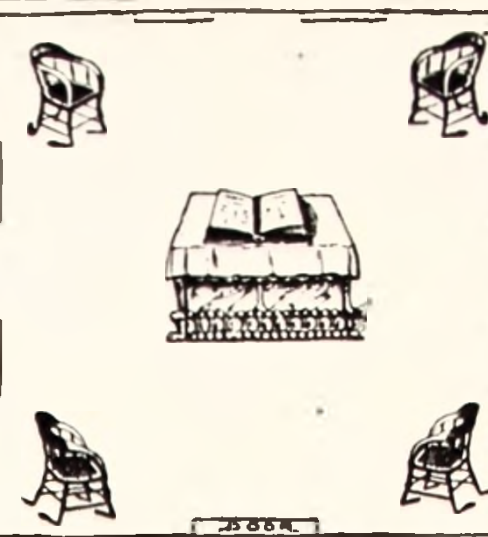
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